



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

with an interesting and stimulating statement of the form which such modification seems likely to take.

MAX FARRAND

*When buffalo ran.* By George Bird Grinnell. (New Haven: Yale university press, 1920. 114 p. \$2.50)

This little sketch of Indian life on the great plains three quarters of a century ago, issued by the Yale press as "a true story of Indian life," is not, as the casual reader might imagine, a biography by the author, but presumably a reproduction of the story of aboriginal life. For historical purposes it would be somewhat more satisfactory if the personality of the narrator and the circumstances of obtaining the story were set forth; for not even the tribe of the narrator is indicated. If any future writer should desire to quote from the book, or refer to it, he would be obliged to use the same indefinite style, and to rely solely on the weight of Mr. Grinnell's name for his authority.

The style of the story is notably convincing. The reader feels that he is reading facts. And yet the picture is unquestionably idealized by the omission of anything that might be repulsive to refined tastes. There are, of course, exceptions, but ordinarily the Indian is merely a human being of a lower class. His common thought and conversation are not on any such high plane as in this story. In fact, his favorite stories and jokes would not be admissible in polite society, as anyone may see from the folklore stories collected and printed by the Bureau of ethnology. On the other hand, the idealization is probably serving a beneficent purpose in its tendency to secure a belated justice to the survivors of the Indian tribes. In this aspect it is altogether commendable.

From the strictly historical standpoint, the reader should remember that we are now in the era of apotheosis of the Indian. Our ancestors underestimated and, as a rule vilified him; but in the recoil, present-day writers usually go to the other extreme. Possibly this is due to the utilitarian character of the American mind. Having acquired practically all the material valuables of the Indian, we are now exploiting the romance of his former existence to enhance the value of the place names and other relics that are left to us.

J. P. DUNN

*American political ideas.* Studies in the development of American political thought, 1865-1917. By Charles Edward Merriam. (New York: The Macmillan company, 1920. 481 p. \$2.75)

Remembering the notable contribution which Professor Merriam made to the literature of scientific political discussion several years ago when he published his *American political theories*, one is not surprised to find